

THE
CREATION OF MAN
INTO A
LIVING SOUL,
WHICH THE
WATERS CAUSE
TO
CREEP FORTH:
HERE THE
WATERS MADE WINE
BY A MARRIAGE OF
LOVE, IN TRUTH;
OR
OLD THINGS DONE AWAY
AND
ALL THINGS MADE NEW.

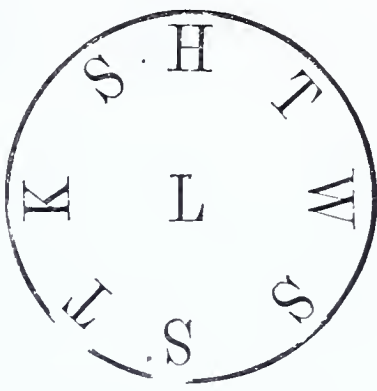
BY JAMES CRAMER OTT.

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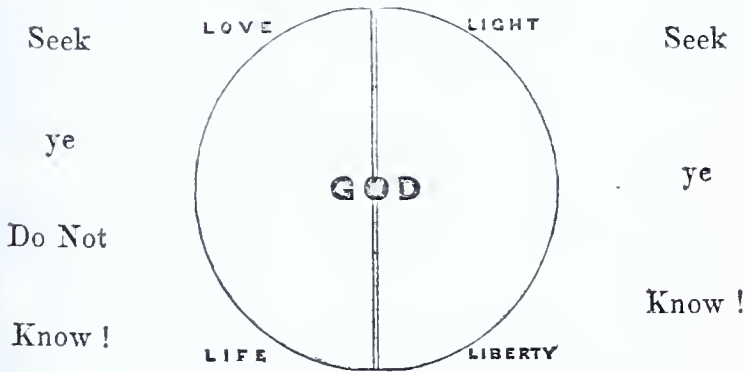
" To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."



JAMES CRAMER OTT.
Seek ye the Centre.



Four Leading Doctrines :



Revelations, 22d Chapter. 15th and 16th verses.

"For without are dogs and sorcerers and whoremongers and murderers and idolaters, and whosoever loveth and maketh a lie.
"I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

THE CREATION OF MAN.

We read that our first Parents were in a garden, and as man is directed to notice the Fruit of each that he may know the tree, consequently the writer wished to impress on our minds that we, like the trees in a garden, should be content to bear fruit after our own kind or after our own spirit, and be willing that each other should have the same privilege. If we look into a garden of trees we behold them rooted in the same *Mother Earth*, and their bodies and branches towering in the same *Father Atmosphere*. And each receives sustenance to form their bodies and branches, and to bring forth fruit after its spirit from the same *Earth* and *Atmosphere*, while their roots are spreading beneath the surface in every direction, crossing over and under the roots of their neighboring trees, yet each tree attracts its own food, suited to its use, in order to bring forth fruit after its kind; so also the branches of the many trees are intermingled in the air, yet they, as good neighbors, have no *Lawsuits*. Each tree is doing its own work, each tree is attending to its own duty, consequently each tree *bringeth forth fruit*, and each is known by its *own* fruit, not by its neighbor's fruit, and each is prized or valued for its *own* good or bad qualities, not for its neighbor's good or bad qualities or *fruit*. *Here is no teaching every man his neighbor*. The apple tree says not to the plum tree, I am righteous, you must come here and bear Apples, or that you plum trees are all wrong.

Neither does the Plum tree say to the apple tree, You should bear Plums; and although their roots and branches may be entwined, yet there is food for each to produce good after its kind.

And this is Paradisical.

And now let us get back into the Garden, and each attend to his own business, and bring forth something useful, either Food or Mechanical Work, some good or other, that we may not be cut down as cumberers of the ground.

But let each one be industrious in his own avocation, that by his Example of thrifty growth he may encourage others to be industrious and frugal, as the leaves of thrifty trees, which shade and comfort in summer heat the smaller plants, and in the colder season are spread around to keep warm the roots of all. As our Father Atmosphere is ever supplying all with his Fruit of years, months, weeks and days, also with heat and cold, rain and sunshine, and all the trees have their share, so let us drop our *leaves*, or good examples, about our neighborhood; not try to have all the leaves

about us *only*, (like the bramble and thorn, cluster all the leaves from every tree, until we become gluttoned, and die and are swept away by the first fire,) but shared to all, that our garden or neighborhood may be enlarged and increase in strength as we spread our Leaves of nourishment by Example, and none to go away dissatisfied.

Now we see in the garden every tree is formed to suit the spirit that is within it, (that is,) every seed has its germ, and every germ contains the spirit of its kind, and when it grows it produces a tree agreeing with its spirit, both in *form* and *fruit*. Just so with man—his spirit brings forth a *spiritual form*, (not seen with fleshy eyes,) and *spiritual Fruit*, agreeing with the spirit within him, whether it be good or evil; for as each tree in the Garden attracts from the earth and atmosphere such as suits his spirit, so man attracts all within his desires to suit His spirit, and his spiritual Body grows up after its kind, agreeing with his spirit Life, whether it be good or Evil.

How can that be changed, or How can the Leopard change its spots or the Ethiopian his skin? Not in one short day, month, or year.

But, my neighbor, if our spirit body has grown up in the spirit of *Love* in *Truth*, or from the Love of *Truth* in *Justice*, it hath Eternal Life and will never die.

But, if our spiritual body has grown up from the *Love* of *Self* and the *Love* of the *World*, which is pride, appearances, glory of men, the applause of the would-be called the Nobility, or the more refined, or the self-exalted, or be of those who have given themselves Letters of distinction, D.D, L.L.D., or those who Live (by their wit and cunning) on their neighbor's earnings, or would condemn all or any that would not favor their views, either religious, political or otherwise, or all those who trust in their own wisdom and forget the Commandments of the *Lord* or *Word*, then we must be born again and be created anew from the *Love* of *Truth*, otherwise we will be attracted to those of Evil Bodies, for each one will be gathered to his own, or be gathered to those of a similar Spirit, for the Laws of Truth are just in the case of men as with the trees in the Garden, they each tree attract from the Mother Earth and Father Atmosphere the properties to increase the growth of their own fruit, Either Good or Evil, or bad fruit. For the Laws of Divine Justice will give to each tree his due Choice, and so man, the *Crown* of Creation, will receive his reward for his *work*, which he attracts from the desires of his internal or inmost Soul or Spirit, His spirit body or *Life*. These laws are fixed and immutable in all things and of all things, in "*attraction*" and "*repulsion*." Each element is attractive to its like or Self; each mineral substance has those attractives or attractions, otherwise we should not find them in bodies by themselves; but we find Iron

Ore in bodies, Lead in bodies, and *Gold* by itself, just as with the trees, which attract from the Earth and Atmosphere to build itself after its own Spirit or after its *kind*, and also refuse all other than what agrees with its own spirit. So with "*man*," he being the Crown of Creation is also the crown of those creative Laws, for in him is vested the three lower kingdoms, "*Mincral, Vegetable and Animal*," and from these three his Earthy, or Clay, or body, or temple of Clay is formed, for he makes use of all for his food. And as he is, and truly is, the *Crown* of all these *Kingdoms* and *Elements*, he of himself in himself is a "*world*," the crown world or crown of all the worlds of all Creation, and of all creative *Laws*, as the ancients most truly called him a "*microcösm*," or little world, the crown of all, and to be crowned *Lord* of all, and when brought forth in "*Truth*," the Flower of all.

And now we have a World to consider of the finest and most perfect order, it being the *Crown World* and *Crown* of all Creation. Consequently, it must contain, (according to those divine laws,) all that are contained in the terrestrial world, with this difference, he being the crown he must be more refined; or there is in *man* a *spirit*, a *real* world, which can only be described and made to appear to us from the temporal things of the natural world of which they correspond to, or are like.

So that in Man's Spiritual World, which is within his Body or Earth, or Earthly tabernacle, He is a *Man*, a "*Spiritual Man*," containing the Living principles or Spirit *World*.

And when cultivated in the Love of *Truth*, or the *Good* of *Truth*, or created in "*Good*," He will produce and bring forth "*Good*," will be a *Son of God*. *How is this to be done?*

By the love of *Good* contained in the *Word* or Scriptures, for the Scriptures is *Love*, (God is Love;) then the Word is Love, also "*Truth*," (the Word is God.) For the Word is the Way and the Light the Way and the Life the *True Light*. So here we have the God-head, or the use of the Scriptures made *plain*, or *His* (the Scripture) Path made strait, which is to *love Goodness in Truth*; that the *truth* may abide in us and with us; that we may deal *justly* in *truth*, and be guided to do as we would be done by under like situations; and let each *Tree* or *Man* attract from the *Word* for himself, that he may bring forth Fruit after his kind, agreeing with the germ of his Spirit or his own perceptions, (for in my Father's House there are many mansions or *minds*;) and not try to have the Apple Tree bear Plums, or the Plumb Tree to bear Apples. For the time has come, when we shall not be teaching every man his neighbor, neither say, *Lo here*, or *Lo there*.

In the beginning, God the word Created the Heavens and the Earth. Then the *word* in the New Testament creates, in our understanding, how this is; the *word* says the Kingdom of *Heaven* is within *us*, in our minds, in our love of *Truth*, or in our love of the *word*,

which creates *light, Life and Liberty*, or Happiness, that will raise us up to Eternal Life, if we keep the precepts of the *Word*. All that Love Truth will be governed accordingly, and Truth will reign in his "*work*," and he will receive *His* penny also.

Verse 2—And the earth was a void, and Emptiness and thick darkness was upon the faces of the abyss ; and the spirit of (God) the "word" moved itself upon the faces of the waters. For the word to move itself upon the faces of the (waters) Living principles, or knowledge of the mind, or internal *man*, or spiritual *world*, for man without the *word* or Scripture would be like ground or Earth, uncultivated, a void or wilderness, or Emptiness or darkness, or an abyss.

Verse 3d—And (God) the Word said, Let there be light and there was "Light." Now the true Light, for our Lord says He is the "*Truth*" and the *Light*; also the *Word*, and without the New Testament we could not be enabled to receive the true Light, or to have been able to distinguish between the Light, and between the darkness; and the Lord called the Light day, and the darkness he called night. Whatsoever is of the *Lord* is compared to *day*, because it is of the *Light*; and whatsoever is of *man* is compared to night, because it is of thick darkness; so oftentimes in the *word* so called.

Verse 3d—And God said let there be light and there was light. This is when we first begin to know or receive a superior knowledge through the medium of the *Scriptures*, or (God) from the *Scriptures*; or understand the *word*, the true Light.

Verses 4; 5—And God saw the light that it was good, and God distinguished between the light and between the darkness. And God called the light day, and the darkness he called night. Light is called good, because from the Lord, who is goodness itself; and the true Light to those who keep the precepts of the *word*; but to pretend to be guided by the *word*, and at the same time break the precepts or Commandments contained in the *word*, is like taking the Bible and placing it on a table, and then turning your back to it, and then reading some invented Creeds, invented by Self Love, or the Love of the World, by those who make traffic or merchandize of the *Lord or Word*, who study their own traffic so much that darkness prevails, and at length utter darkness.

Verse 5—And the evening was, and the morning was, the first day. Evening is with every one that has not the *truth* or true *Light*, the New Testament, in his affections; but morning, when he receives the true Light or Morning *Star* of his coming, the true *Spirit* of the *word*, as is said by David, "*The Spirit of Jehovah spake in me, and his word was on my tongue; the God of Israel said, the Rock (truth) of Israel spake to me; He is as the light of the morning; when the sun ariseth, a morning without clouds; as the tender grass springeth out of the Earth, by clear shining after rain.*" 2 *Sam.*, xxiii., 2, 3, 4.

In Daniel, "The Holy one said unto me, until the Evening, when the morning cometh, two thousand and three hundred," viii., 14. 26. In like manner morning is used in the *Word*, for every coming of the (Lord) *Word* to our understanding; thus it is an expression of a new creation of *man*, or a spiritual world *in man*.

That day is used for time itself, is most common in the *word*, as in Isaiah, "The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall tremble out of her place, in the day of the wrath of mine anger. Her time is near to come, and her days shall not be prolonged," xiii., 6. 9. 13. 22.

Verse 6—And God said, Let there be an expanse in the midst of the waters, and let it distinguish between the waters to the waters. Expanse means the mind, or internal man, which, if properly instructed, is capable of distinguishing from the *word* (which is as a fountain of Living water) the truths and good to the false and evils; consequently he is in the midst of the garden, or situated so as to obey or disobey, as he is inclined, from the teachings of the *word*. And Here we see how necessary it is that our Children should be taught the *Truth*, yea, even the "Spirit of *Truth*," that they may be led to do *Good*, for we see the internal man is called heaven, or the Kingdom of Heaven is *within us*.

Verse 8—And the evening was, and the morning was, the second day. What is meant by evening, and what by morning and day, was shown above in *verse 5*.

Verse 9—And God said, Let the waters under the heavens be gathered together into one place, and let the dry LAND appear, and it was so. When we discover that our internal man, or Mind, (Heaven,) that is within us, as well as our External or Earthy bodies, and that truths and goods, of all kind of knowledge of which we accumulate, are stored up in our memories, or in our external *man*, and are called forth by the *word*. These knowledges are the waters gathered together to one place, and are called seas, (such as the herd of swine were choaked with, or such as those External worshippers are now choaked with, and are called *isms*, Catholicism, Protestantism, and Baptism,) but the External man himself is called dry Land and Earth.

Verse 10—And God called the dry (land) earth, and the gathering together of the waters called He seas, and God saw that it was good. Waters signify the accumulation of knowledge, and is frequently used in the Scriptures, and we are to come and take the waters of life, or the truths of the *Word*, freely. Our Saviour told the woman of Samaria, if she would ask of *Him*, (means of the word,) she could drink and never thirst, for the *Word* is a fountain of living water, and that seas signify their collection, as in Isaiah: "The Earth shall be full of the knowledge of Jehovah, as the waters covering the sea," xi., 9. And in the same prophet, where knowledge had failed, or a failure of a true knowledge of the *Word*, or of the Scripture, *he says*, "The waters shall fail from the sea, the river shall be dried

up and parched, and the streams shall turn far away," xix., 5, 6. In Haggai, where it is concerning a new church, "I will shake the heavens and the earth, and the sea, and the dry *land*, (which includes a person;) and I will shake all nations; and the desire (Prayer) of all nations shall come, and I will fill this house with glory," ii., 6, 7. Here we have plain prophecy of the present day, which is the Evening and the Morning with every individual; and also with the thousand and one sects, creeds, and denominations who have built unto themselves Idols, and are worshipping them under different names and "*isms*." While the Elect Lady, or Lady Elect, or little Children, have almost Encircled this Globe, they being as little children they have not the new name, but I have it for them. That earth signifies a person, is plain in Zachariah, "Jehovah stretcheth forth the Heavens, and layeth the foundation of the Earth, and formeth the Spirit of man in the midst of *him*," xii., 1.

So we can see *Man* is the *Crown* of Creation, and his spiritual *world*, or the spirit that pervades him, must bring forth spiritual productions agreeing with or corresponding to the productions of the temporal *Globe*, with only this difference: he, *man*, being the crown world, in him is the finer, or spiritual goods, fruits, flowers, and seeds.

Verses 11, 12—*And God said, Let the earth cause to spring forth the tender grass, the herb seeding seed, the fruit tree yielding fruit, after its kind, in which is its seed, upon the earth: and it was so. And the earth brought forth the tender grass, the herb seeding seed after its kind, and the tree yielding fruit whose seed was in itself, after its kind: and God saw that it was good.* Most surely it was good, where there was peace; each one enjoying himself in his own way, in his own kind, and none to make him afraid. So that he may read the word without fear, and receive from the word in his own kind, and in his own season. When man or the *Earth* is thus situated, he can receive the word, and something will seem to grow up in his understanding, as it were, like grass, or some young beginnings of reason; and from using reason, he begins to sow, as it were, seeds in his own way, and may be called the herb seeding seed, as from using reason we become more wise, and, at length useful in doing good, which makes itself Fruitful, and is called the tree bearing *Fruit*, whose seed is in itself, each one according to its kind. This seed is what we gather from Reading the Scriptures, or *word*, or *Lord*, for the *Lord* is the *word* *Truth*, and *Light*, yea, the true *Light*. That the *Lord* is *He* who sows, and that the seed is His *Word*, and that the ground is *man*, He himself hath declared, and if you read Matthew xiii., 19 to 24, 37, 38, 39; Mark iv., 14 to 21; Luke viii., 11 to 16, you find it plain and the path straight.

He describes, also, in like manner: "So is the kingdom of God, (within us,) as a man while he casteth seed *into* the ground, and sleepeth, and riseth night and day, and the seed springeth and groweth up, he knoweth not how; for the earth bringeth forth fruit spontaneously, first the blade, then the ear, after that the full corn in the

ear," *Mark*, iv., 26, 27, 28. By the kingdom of God, in its universal sense, is meant the universal heaven; in a sense less universal, the true church of the Lord; and in a particular sense, each and every one who is of truth, or who is regenerated by the life of *truth*, and such a person is also called heaven, because the Light of heaven is in him, likewise the kingdom of God, or *Truth*, is in his affections; as our Lord teaches, by *Luke*, "Jesus, being asked of the Pharisees when the kingdom of God (or Love) cometh, answered them, and said, The kingdom of God, (or of Love,) cometh not with observation; neither shall they say Lo, here! or Lo, there! for behold (take notice) the kingdom of God (or of Love, is within you," xvii., 20, 21. And when *man* is thus situated, that he has *Love* within, a kingdom of Love, the Love of *truth*, our *king*, he is, as it were, passing from shade or darkness to Light, wherefore it is said, *verse* 13, "*And the evening was, and the morning was, the third day.*"

Verses 14, 15, 16, 17—*And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and between the night, and they shall be for signs, and for seasons, and for days, and for years: and they shall be for Luminaries in the expanse of the heavens, to give light upon the earth; and it was so.—And God made two great Luminaries, the greater luminary to rule by day and the less luminary to rule by night, and the stars. And God set them in the expanse of the heavens, to give light upon the Earth.* Now, as the kingdom of Heaven is within us, and our Lord says he is the true Light, even Truth itself, a light into our "SPIRIT WORLD." And as God is Love, and He and the Father are One, we have those Luminaries, and we will call them by their name, Love in Truth, or Truth of Love, or goodness in truth, or the Old and New Testament One Truth, One God, and He is Love: so here is the Marriage of the Word "Love in Truth," which are the true Light in the expanse of our minds, or in the midst of this *Spirit World*, or Kingdom of Love, (or God,) for God is love, and also *truth*; so He Has now created a world within us, and is about creating His kingdom of Happiness of Heaven within us, as we receive the *true light* from the Scriptures or *Word*, and are also called *sun*, *moon* and *stars*, are evident, as in *Joel*, "The day of Jehovah cometh, a day of darkness and of thick darkness; the earth trembleth before Him; the heavens are moved; the sun and the moon are blackened, and the stars withdraw their shining," ii., 2. 10. In *Isaiah*, where it is treating of the coming of the Lord, (or true understanding of the word,) and the enlightening of the Gentiles, consequently of the New Church, and in particular of *each* individual of those who are in darkness, and receive light and are created or regenerated: "Arise, be enlightened, for the light is come; behold, darkness covereth the earth, and thick darkness the people; and Jehovah shall rise upon thee, and the Gentiles shall walk to the Light, and Kings to the brightness of thy rising; Jehovah (Love in Truth) shall be unto thee an everlasting light; thy sun shall no more go down, neither shall thy moon withdraw itself,

for Jehovah (Love in Truth) shall be to thee an everlasting light," lx., 1, 2, 3, 19, 20. In David: "Jehovah maketh the heavens in intelligence; He stretcheth out the earth above the waters; He maketh great luminaries, the sun to rule by day, and the moon and the stars to rule by night," Psalms, cxxxvi., 5, 6, 7, 8, 9. And again: "Glorify Jehovah, sun and moon; glorify Him, all ye stars of light; glorify Him, ye heavens of heavens, and ye waters that are above the heavens," Psalm cxlviii., 3, 4. In all these places luminaries signify Love and Truth. And when we are in the Love of Truth for the sake or Hopes of the *greatest Good*, we are in a fair way to become wise unto Life Eternal, for the Word is the way, the truth, and the Life, for our Saviour tells us the Words are Spirit, and Life, that He spake.

It is said that the luminaries shall be for signs and for seasons, and for days and for years. Be it so, to each one of us for signs, and to each one for or in our season, and our day, and in our years, and in our own perceptions, and conception, that we may Each one bear fruit, or walk in the true light, in our own way; not in our neighbor's way, not teaching every man his neighbor, but each man looking to those great luminaries for himself; they two form a one, as our Eyes form one view to our mind; so Love in Truth, or Love and Truth, one Good.

Verse 18—And to rule in the day, and in the night, and to distinguish between the light and between the darkness. And God saw that it was good. By the day is meant good, by the night Evil; wherefore good things are called works of the day, but evil things works of the night. By the light is meant Truth, and by darkness the false, as the Lord says: "Men loved darkness more than light; he who doeth truth cometh to the light," John iii., 19 to 21. *Verse 19—And the evening was, and the morning was, the fourth day.*

Verse 20.—And God said, Let the waters cause to creep forth the creeping thing, the LIVING SOUL, and let fowl fly above the earth, above the faces of the expanse of the heavens. Let the waters cause to creep forth the creeping thing, the "Living Soul;" the fountain of living waters of whosoever drinks, will never thirst; of which our Saviour told the woman of Samaria that if she would ask and drink of the waters that he shall give, him shall never thirst; but the waters that He (the Word) shall give him, shall be in him a well of water, springing up into everlasting Life—a "*Living Soul*;" at first, when young, is, as it were, creeping in thought with the Love of what is just and true, until it becomes as a fountain of Living water, or the Spirit of Life, which we will receive from the Word or Scriptures, a spirit fountain springing up into everlasting Life, a *Living Soul*.

And let fowl fly above the earth, above the faces of the expanse of the Heavens, or expansion of our minds, would send forth thoughts from reason above this earth or earthly tabernacle, and a Happiness or heaven, which should lead us from, or of, the truths of the Word, to a higher sphere of Happiness, through the medium of this Spirit Foun-

tain, which is called waters of life, of which it is said, should be free to ALL, without money and without Price.

Here be careful to keep in mind that the whole Scripture is a spiritual work, described by things temporal, for we have no other means to bring before our minds a spiritual structure, or to show the operations or workings of our minds to keep a corresponding entwining of all things temporal with things spiritual, as our bodies and our spirit are entwined, or one within the other, so there is one harmonious connection of all things, and a correspondence in all things, as well single as general, and in general as in single; so that in man is contained the passions of the fowls of the air, the fish of the sea, and the beasts of the field; we have dispositions similar, and make ourselves, some like dogs, some like Hogs, some like tigers, some like wolves, some like lions, some like foxes, some like sheep, and our Saviour was compared to a *Lamb*. But if we become wise, and take the Scripture for our guide, and keep the Commandments in Truth, in the Love of *Good*, we will be enabled to have dominion of those beastly Passions, and, as it were, Created into a new world, or born again, and grow up into a "*man*," a *son of God*, and if a *son of God*, then *God man* and *man God*, and be in the image and likeness of our Creator, on whom death has no power, a LIVING SOUL, through the *way* and the *Light*, we are born into LIFE ETERNAL.

Verse 21—And God created great whales, and every "LIVING SOUL" that creepeth which the "WATERS" caused to creep forth, after their kinds, and every bird of wing after its kind: and God saw that it was good.

Here we see every *Living Soul* that Creepeth, which the "*waters*" caused to creep forth, is mentioned, so that all has to be brought forth of the *Word*, or the Spirit of Truth, or in Truth, or fountain of living waters, which our Lord said he could give to those who ask, or have a desire for, in the truths of His precepts, for He says, He that loveth me keepeth my precepts; precepts of the *Word*, for the *Word* is our Lord, and from it we must drink if we would never thirst, or if to creep forth into a "*Living Soul*," for *He* is the *water* that causeth to creep forth, or to be born again. Here we should notice that the *waters* caused to creep forth after their kind; not after their neighbor's kind; and every *bird* of wing after its kind; not after any birds, or after any others' teaching; but from his own drinking from waters, or reading the *Word*, or hearing it read, and drink from it pure as it is; and allow no drinking riled water, or have construction put upon it, by others, or of a neighbor's kind. No more shall the waters of Life be poured, or measured; or riled, for another to drink; or no more teaching every man his neighbor, or saying lo, here! or lo, there! for all shall be free, and the *Word* one, and all shall know *me*, from the greatest to the least. *Me* means the *Word* or *Scripture*.

Verse 22—And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and fowl shall be multiplied on the earth.

This could not be seen as long as men take the liberty of teaching their neighbor how he should understand the Scripture or Word. But remember, when this teaching every man his neighbor is done away, and the waters of life are left clear as crystal, and this turbid or riled water has passed away, we shall be fruitful and multiply, and fill the waters in truth, and fowls or happy Minds shall be multiplied on the Earth.

Verse 23—*And the evening was, and the morning was, the fifth day.* Verse 24, 25—*And God said, Let the earth bring forth the "LIVING SOUL" after its kind, beast and what moveth itself, And God made the wild beast of the earth after its kind, and beast after its kind, and every creeping thing of the ground after its kind.—And God saw that it was good.*

Man, like the earth, can produce nothing good, unless the knowledge of Truth be first sown in him, whereby he may know what he ought to believe and do; (and this is almost impossible while there are so many disturbing the waters, or perverting the Word, pretending to be explaining or preaching it better than their neighbor, and that for filthy Lucre or yearly salary.) It is the part of man to read the Word, and also to do its precepts. Such a man our Lord likened to a prudent man, that built his house upon a rock; but every one that heareth My sayings, yet doeth them not, I liken to a *foolish man*, which built his house upon the sand, Matt. vii., 24. 25.

The things of the understanding are signified, by creeping things, which the *waters* cause to creep forth, the *Living Soul* after its kind. We here see how particularly it is mentioned that each Living Soul is to be of its own, not of its neighbor's kind; and to bring forth is to do work or be *useful* in his own trade or occupation. And we should all remember this while attempting to judge, or teach, or find fault with our neighbor. We see here in the 24th and 25th verses, as well as others, that all creatures of us are to bring forth after our own kind, even every Living Soul that the Waters cause to creep forth after its kind, beast and whatsoever moveth itself, and the *wild* beast of *that* earth after its kind; see here even the wild beasts of that, or themselves, or earth, are to bring forth after its or each one's own kind, (and not say lo, here! or lo, there!) And it was so, until the cunning and unprincipled began to seduce and make men believe it was beautiful to break these Commandments, and to say all must believe this or believe that *man's* inventions, or that all the different trees in the Garden should bear Apples, or all should bear Plums, thereby setting up *strife* among *men* of what they should think and believe, or should do. Beasts are of two sorts: the one, Evil beasts, because hurtful; the other, good beasts, because harmless. The things that are evil in man are signified by similar beasts, as by bears, wolves, dogs, and so on; the things which are good and gentle, by beasts of a like nature, as by bullocks, sheep and Lambs; the beasts treated of in these verses, 24, 25, are the good and gentle, and signify affections; because in progress of regeneration, or creating anew, or man, is be-

coming a new creature ; but the things which are inferior, and derived from the body, (*earth*,) are called wild beasts of that earth, and are Lusts and pleasures.

Here let us reason a moment, and try to see if there is any other means by which we can describe the different affections, or Passions, or Propensities contained within us, other than comparing them to something of a temporal nature of which we have a knowledge of ? In David : "Glorify Jehovah, all ye angels of *His* ; glorify from the earth, ye whales, fruitful tree, wild beast and every beast, creeping thing and bird of wing," Psalm cxlviii., 2, 3, 4. 7. 9, 10. Here you see exactly the same things are named, as whales, fruit tree, wild beast, beast, creeping thing, and bird of wing ; unless by these are signified *living* things in *man*, it can never be predicated of them that they glorify Jehovah. Here are testimonies so plain, that he that runs may read, and understand something of this six days' work, or six states of man's regeneration or creation, or being born again, or becoming a new *creature*. Here, then, it appears, that the fifth state is that man speaks from truth, which is of the understanding, and thereby confirms himself in "*Truth*" and *good*, and the things which he then brings forth are things animate, which are called fishes of the sea and fowl of the *heavens*, (keep in mind the Heavens, are within us.) And the sixth state is, when from "*Truth*," which is of the understanding, and hence from "*Love*," which is of the will, he speaks what is true and does what is *good* ; the things then brought forth by him are called the LIVING SOUL and *beast*. And whereas he begins to act from Love, as well as from truth, he becomes a spiritual man, which is called an *Image*, of Good or God, as now follows.

Verse 26—*And God said, Let us make man into our image, after our likeness : and they shall have dominion upon the fish of the sea, and upon the fowl of the "HEAVENS," and upon the beast, and upon all the earth and every creeping thing that creepeth on the earth.* And now recollect the creeping thing, the "*Living Soul*," that the waters caused to creep forth. And also recollect the *Living Waters* of Life that our Saviour told the woman of Samaria, if she drank of it, she would never thirst. And of the *heavens* (within us) of which the fowl should be of, and you will begin to see *truth*, or something of the Father, as our Lord told us he should show us plainly of the Father, (or Old Testament ;) and when we have the *true* understanding of the Old and New Testament, or word, within our affections, and are pleased to keep the precepts therein contained, then we have God within, for the Word is God, and we become an image of the precepts of the *Word*, God the Old Testament, and God the New Testament, or God the Father and God the Son. Says "*Let us make man into Our Image after Our likeness ; Image of LOVE like unto TRUTH.*" We here see, as it were, described, a state of feeling which is full of Love, yet not wise in doing good, but full of desire to find the true way and Light, or *Truth*, and as it were, courting or coming to the *way* in which man should *walk* with still increasing desire to

find the true *light* or *Truth*, and this desire is from *Love*, the love of good, which causes man to be, as it were, *courting truth*.

Verse 27—And God created man into the image of himself, into the image of God created He him. Image is here twice mentioned, because TRUTH, which is of the understanding, is called HIS image; whereas LOVE, which is of the will, is called AN image of God. *Male and female created He them.* Here we perceive a conjunction is formed; a two, forming a One; as it were, a Marriage of LOVE and TRUTH, which will bring forth and be prolific, and multiply Goods, for man, when he arrives to this state, becomes, as it were, a *Bride*, the *Lamb's wife*. Not only a heaven and earth, but when he understands these things truly, he becomes a *new Heaven* and a *new earth*, as is mentioned in Revelations, coming down from, *God* or from a *true* understanding of the *Word*, or of Him that sat upon the white Horse, which should conquer; His name being the Word of God, or the *Scriptures*. How beautiful is this creation of man, the "*LIVING SOUL*," that is caused to creep forth by the fountain of *living waters*, (the Scriptures or Word!) From the most ancient church itself, by reason of the affections of good, was called daughter, and also virgin, as the virgin Zion, the virgin Jerusalem, and also *wife*. As in Malachi: "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth," ii., xv.

Verse 28—And God blessed them, and God said unto them, be fruitful and multiply, and fill the earth, and subdue it, and have dominion upon the fish of the sea, and upon the fowl of the heavens, and upon every living thing that creepeth upon the earth. Now when this Spiritual Marriage of LOVE and TRUTH endows a man with wisdom, he is truly blessed, for it enables him to be fruitful, and to multiply in doing Good, and he becomes filled with power over those propensities and passions and lusts, that creep or cross his path, and becomes enabled to bear his cross and do the biddings of the Word. When the *understanding* is united with the *will*, or *truth* with *Love*, man is called by the Lord married *Land*; in Isaiah: "Thy land shall be no more termed desolate, but thou shalt be called, my delight is in her, and thy land married. For the Lord delighteth in thee, and thy land shall be married," lxii., 4. The fruit thence, which are of Truth, are called *sons*, and those which are of *good*, daughters; and this very frequently in the Word; as is said of our Saviour, he went about doing *good*; and he also called himself the *son of man*, for in him was this celestial marriage of *Love* and *truth*, even in his very name, which in their Language is *Jesus Christ*, in German language *Leben Woer*, in our language or in English *Love in Truth*, or "*Love Truth*," in which is all power given in heaven and earth, (recollect the kingdom of heaven is within us.) And we become temples of God, and are here being vested with power and dominion over All the earth, or earthly tabernacle, through the medium of this celestial marriage of LOVE AND TRUTH.

Verse 29—And God said, behold I give unto you every herb seed-

ing seed, which is upon the faces of all the earth; and every tree in which is fruit; the tree yielding seed, to you it shall be for meat. Hear what the Lord, by Ezekiel: "By the river, upon the bank thereof, on this side, and on that side, riseth every tree for meat, its leaf shall not fall, neither shall its fruit be consumed; it is re-born into months; because its *waters* issue out of the sanctuary; and its fruit shall be for meat, and its leaf for medicine," xlvii., 12.

Waters out of the sanctuary signify the truth and mercy of the LORD, (or Word,) who is the sanctuary; fruit signifies *wisdom*, which shall be for their use, and this use is called medicine; but spiritual meat is called herb, as appears from David: "My shepherd I shall not want; Thou makest me to lie down in pastures of herb," Psalm xxiii., 1, 2.

Verse 30—*And to every wild beast of the earth, and to every fowl of the heavens, (within us) and to every thing that creepeth upon the earth, wherein there is a "LIVING SOUL." I have given every green thing of the herb for meat. And it was so.* The natural meat of the same person is here described, his natural part is here signified by the *wild* beast of the earth, and by the fowl of the heavens, to which is given for meat, the esculent plant, and the green thing of the herb. Concerning his food of both kinds, as well the natural as the spiritual, thus in David: "Jehovah causeth the grass to grow for the beast, and *herb* for the service of *man*, that he may bring forth bread out of the earth," Psalm civ., 14; where beast is put for both the wild beast of the earth, and also the fowl of the heavens, which he names in verses 11 and 12 of the same Psalm.

Verse 31—*And God saw every thing that he had made, and behold it was very good; and the evening was, and the morning was, the sixth day.* Here it is called "*very good*," before it was only called *good*; because now the things which are of *truth*, make one with the things that are of *Love*; thus a marriage is effected between things spiritual and things celestial. All those things are called spiritual which are of the knowledges of *truth*, and all those things celestial which are of *Love* towards the Lord, (or Word,) and towards the neighbor; the former appertain to the understanding of man, the latter to the will.

The times and states of the regeneration of man, in general and in particular, are distinguished into six, and are called the days of his creation: for by degrees he becomes from no man, at first something but little, then more even to the sixth day, in which he becomes an "IMAGE." In the meanwhile, the Lord (or Word) guides continually for him against evils and falses, and by combats confirms him in *truth* and *good*; the time of combat is the time of the *Word's* operation; wherefore a regenerate person is called in the prophets the work of the fingers of *God*; nor does He rest until *love* is the principal agent, and then the combat ceases. When the work is so far perfected, that *truth* is conjoined to *Love*, it is then called *very good*, because then the word *Lord* directs man as the likeness of Himself. At the close of the

sixth day the evil spirits depart, and the good ones succeed, and man is introduced into heaven, or the celestial paradise, or the Kingdom of Heaven is established within or peace within. He is now a *son* of God, born of the Word, not of flesh or blood, or the will of *man*, but of the *Word*, which now dwelleth in him, and as the Word is *God*, so God dwells within, and he is *God man* and *man God*, and is *very Good*, a *son of truth*, from the *Love of Truth*, which is the fountain of All Good.

God is Love, and *Christ is Truth*. Here then we have the God-head bodily. *Love in Love*, and also *Truth in Truth*. So *Love* and *Truth* is the LORD of ALL, the FOUNTAIN of all Good.

St. John, iv., 23.—But the hour cometh AND NOW IS, when the true worshippers shall worship the Father (God is the Father and is Love) in spirit (the spirit *Love*) and in Truth, (the spirit of LOVE in TRUTH,) for the Father seeketh such to worship Him, the true *Love* or the true Light or light of TRUTH IN LOVE (or God.)

Verse 24.—God is a spirit, (spirit of Love;) and they that worship Him, must worship *Him* (LOVE) in spirit and in TRUTH. Here is Love and Truth, the true Light, true Life, and truly the Father LOVE, son TRUTH, and now all power is vested in TRUTH, (in the *son*,) for he said he is the “truth,” the truth is “HIM.”

Verse 25—*He*, and the *Father*, are ONE, a true marriage of “*Love and Truth*,” which createth all good, and as the *son* came out from the *Father*, so *Truth* came from *Love*, and also goes to the Father; and they two are ONE, one FOUNTAIN of ALL GOOD.

Verse 25—The woman saith unto *Him*, I know that the Messiah cometh, which is called *Christ*, (in English *Truth*;) when he is come, he will tell us all things.

Verse 26—Jesus saith unto her, I that speak unto thee am *he*.

Verse 28—The woman then left *her water Pot*, and went her way into the city, and saith to the men, Come see a man which told me all things that ever I did. Is not this the Christ? or, is not this the TRUTH? the *Messiah*. Here we see the two witnesses that bear witness of the truth, for Moses mentions the *Living Soul* that waters cause to creep forth; and John tells us in iv. chap., 13, 14, Jesus answered and said unto her, (speaking of the external church,) Whosoever drinketh of this water shall thirst again, (and remember she afterward Left *her water Pot* and went her way into the city, verse 28.)

Verse 14—But the waters that I shall give him, shall be in him a well of water springing up into everlasting *Life*. Surely then a *Living Soul*. She then asked for some of this water, and the Lord told *her* to go call her husband, and come hither. She then found She had no Husband; for she was without *Truth* or “*Life*.” Woman here means the external or ceremonial church, which is without *Truth*, consequently no marriage of LOVE IN TRUTH, and if without Truth surely without *Christ*, for the *truth* is the way, the Life,

the *Husband* and *Father* of all good; for "*Love and Truth*," bringeth forth, the creeping thing, the "*LIVING SOUL*."

For Love and Truth are the Scriptures or *Word*, for God is "*Love*" and Christ is *Truth* and the *Word* is *God*, and become flesh and dwelt among us, so the New Testament is God, also one God or *Truth*. We now begin to *see*, the two faithful witnesses. St. John xiv., 6 Jesus saith unto him, I am the *way*, and the *Truth*, and the *Life*; no man cometh unto the Father, but by me. Verse 7—If ye had known me, ye should have known my Father also; and from henceforth ye know *Him*. Verse 8—Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Verse 9—Jesus saith unto him, *he* that hath seen *me*, hath seen the Father. Verse 10—Believest thou not that I am in the Father and the Father in me? [how is this? why *Love* is in *Truth*, and "*Truth* is in *Love*;"] the words that I speak unto you, I speak not of myself; but the Father, (*Love*,) that dwelleth in me, He doeth the works. Here is a plain marriage or conjunction of "*LOVE IN TRUTH*."

Verse 11—Believe *me* that I *am* in the Father, and the Father in *me*. (Here he tells us to believe in his words.) Or else (he says) believe me for the very works' sake.

Verse 12—Verily, verily, or in *Truth*, in *Truth*, I say unto you, *He* that believeth in me, (*his words*,) the works that I do, (*his word does*,) shall he do also; and greater *works* than these shall he do; because I go unto my *Father*. Because *truth* becomes conjoined to *Love*, and this to our understanding; or that we may see how the *Godhead* is to be understood, God (or Father) is *Love*, Christ or *Son* is *Truth*, *Son* in the *Father*, and *Father* in the *Son*; a marriage that bringeth forth the creeping thing, the "*LIVING SOUL*." And this is the marriage that turneth *Water* into *Wine*; or a knowledge of this does it.

Verse 13—And whatsoever ye shall ask in my name; (*Love in Truth*;) that will I do, that the Father may be glorified in the *Son*, or *Love* be glorified in *Truth*.

Verse 14—If ye shall ask any thing in my *name*, I will do it; or if we ask any thing in the *Love of Truth* in *truth* we will receive it.

Verse 15—If ye Love me, (*truth*;) keep my commandments; if ye love the truths of the word, obey them. And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, Even the *Spirit of Truth*; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I (*the Truth*) will not leave you comfortless. I (*the Truth*) will come to you. Yet a little while, and the world seeth *me* (*the Truth*) no more; but ye *see me*, (*the Truth*;) because I *the truth* live, ye shall live also. At ~~that~~ day ye shall know that I *am* in my Father, (*the Truth* is in *Love*;) and ye in *me*, (ye in *the Truth*;) and I in you, (*the Truth* in *you*.) Verse 21—He that hath my command-

ments, and keepeth them, he it is that loveth me, (*loveth the Truth*;) and he that loveth me, shall be loved of my Father, (*he that loveth truth shall be loved by the Father of Truth which is Love*;) and I will love him, and will manifest myself to him. Here we see, or may see if we have the *Love of truth* abiding in us, a manifestation of *Good*, which produceth joy and gladness. Here we see the marriage of "*Love and Truth*" within us, on this express condition, that we keep the commandments. Verse 22—Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Verse 23—Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will Love him, and we will come unto Him (*we "Love and Truth" will come unto Him*) and make our abode with Him. Here again is the marriage of "*Love in Truth*," in *him* in one person, and surely such a person must be a *Temple of the Lord* wherein "*Love and Truth*" reigns, such a man must be a true disciple. He will be industrious six days in each week, and rest on the seventh day. He will not be like hypocrites, praying to be heard or seen in the churches or in the streets, but will be honest and just to all. Neither will he be saying Lo, here! or Lo, there! but will keep the commandments, and will be willing to bear fruit after his own kind, not after his neighbor's kind, and will be content to let his neighbor have the same privilege. And will not receive or give any money to the Lord for the sake of being called (*of men*) an *honest man*.

Verse 26—But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. The comforter, the Father, is to send in the name of the *Son* in the name of *Truth*, is here promised to us. And as the Father and Son, or Old and New Testaments, are one truth, so the comforter must be the *spirit* of that same *Truth*, a Holy spirit, if the "*word*" is "*Holy*, the Bible," and if spirit means Ghost, then the *Holy Ghost*.

St. John, xv., 26—But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of *me*. This which proceedeth out of the Old Testament testifies of the New Testament, of which we are now reading, (*and is true*.) Chap. xvi., 13—Howbeit, when He the spirit of *truth*, is come, He will guide you into all *truth*: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will show you things to come. Verse 14—He shall glorify me; for he shall receive of mine, and shall show it unto you. He shall receive of *mine* (the new Testament) and show it unto you. Show us the spiritual sense or spiritual understanding of the (*Son of man* or) New Testament. *St. John* vi., 63—The words that I speak unto you, *they*

are spirit, and *they* are *Life*. Here, we see, that the names of persons, names of places, and names of things, in the Scriptures, have a spiritual sense contained in *them*, and without this spiritual sense the Word or the Scriptures would not be a *divine* work; for the Scripture is given to us that we may have a knowledge of the *Lord* of the Heavens and the *church* (or *man* :) for in the day that God created *man*, is that he was made spiritual: into the likeness of God made he him, is that he was made celestial: thus it is a description of the Most Ancient Church, for such a *man* is a church, a Temple of God, or *Love*.

Genesis, ch. v., 1—This is the book of the nativities of man. In the day that God created man, into the likeness of God made he him. This, the book of nativities, is an account of those who were of the most ancient church; and they being like little children, were in the *Truths* of *Love*, or in the *Love* of Good *truly*. And as Woman means a Church, they were called Wife of our youth, as in Malachi, chap. ii., 11. 14: "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant."

That a likeness of God is a celestial man, and an image of God a spiritual man, was shown above: for an image is preparatory to a likeness, and a likeness is an effigy, inasmuch as a celestial man is altogether governed by the Lord as His Likeness.

Since, therefore, the subject here treated of is concerning the nativity or propagation of the most ancient church, it is first described as coming from a spiritual to a celestial state, for the propagations follow from that state or situation. *Gen. v., Verse 2—Male and female created He them, and blessed them, and called their name MAN, in the day that they were created.* By male and female is signified the marriage between *Truth* and *Love*: by calling their name *man*, is signified that they were the *church*, which is in especial sense called *Man*. And our Saviour called *himself* the *Son of Man*, and surely *He* is the *true Church*, even his very name is "*Love in Truth*" or *Jesus Christ the same*, yea, even a Son of God, thus "*Man God*" and "*God Man*," of which he hath given power to those who *receive him* to become; even to those who believe on his name, the name "*Love in Truth*," which are born of *Love in Truth*, (recollect God is *Love*.)

So here we see again that "*man is truth*" and God is *Love*, so that God man is *Love Truth*, or *Love in Truth*, and man God is "*Truth Love*" or "*Truth in Love*," and this is the name whereby we can be restored, and to rebuild the Temple, that Temple not made with hands, "*Eternal in the Heavens*." St. John, 11. 23—In the feast day many believed in *his name*, (*Jesus Christ* or *Love Truth*,) when they saw the miracles which he did.

S. John, Chap. 11, Verse 1—And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. It is necessary to recollect that our Saviour arose on the “third day,” as is here mentioned that the *marriage was*, also on the third day; and also that the marriage was in “Cana of Galilee,” or the church among the Gentiles. *Verse 2—And both Jesus was called, and his disciples, to the marriage.* Consequently the *Word*, or New Testament, are to be called into consideration while presenting to our minds this marriage, and as woman means church, Mother here must signify the old church, which is now to pass away, or to be turned into wine or a spiritual church. *Verse 3d—And when they wanted wine, the mother of Jesus saith unto him, They have no wine.* Now, how true this is, that there is no wine in the old churches, no spiritual Love *one* for *another*, for there is no *marriage* of Love in Truth, for a marriage would form a *one*; there could not be two or more sects denominating each other, not as a party in one good, but as a separate or separation, consequently no marriage, therefore no Love in Truth or true Love, or Love to other sects as they Love themselves, or to Love their neighbor sect as their own sect or persuasion; therefore, like *water*, and at this day like turbid water, riled by the hand of invention, or *ism*, or creed, or party creed, consequently Party strife, so as with water, each pretends to keep the outside of the cup and of the platter, to appear beautiful, but within they are full of extortion and excess. What share have they in Love or Truth, or what has truth to do in their ceremonies of the *Old Churches*? *Verse 4—Jesus saith unto her, WOMAN, what have I (THE TRUTH) to do with thee? MINE hour is not yet come.* Here He tells us that his *Hour*, or the hour for Truth to reign, had not yet come, yet it is to be brought forth from the waters, for the waters must cause to creep the “*Living Soul*.” *Verse 5—His mother saith unto the servants, whatsoever he (the “Word”) saith unto you, do it.* Here we read that his “*mother*” saith unto the servants; and in another place He tells us his mother is those who do the will of his Father, for when he spoke of the old church he called *woman*, so mother means “*DIVINE TRUTH*,” so what the Scriptures tell us to do, so we should do; for the Scripture is the fountain of water that causes to creep forth the creeping thing, the *Living Soul*, and now we are to keep this in memory. *Verse 6—And there were set there SIX WATERPOTS of STONE, after the manner of the purifying of the Jews, containing two or three firkins a piece.* As there were set there six waterpots of stone, we have to recollect that Rock means truth, yea, Divine Truth, for it is the Foundation and continuation, and “*Father of ALL Good*,” yes, *truth* is the *Rock of Ages*, and as stone is a disintegrated part of a Rock, it must here mean, or signify, intelligence from or of that *Eternal Truth*, for when we consider these *Pots of stone* are to be filled to the brim with water, after the manner of the purifying of the *Jews*, or *Old Church*, we are reminded of the *Living Waters* that cause to creep forth the creeping thing, the *LIVING SOUL*. Here we are to

notice the stone Pots are six, which is to remind us that there is abundance for each and all, for as the No. 3 in geometry gives a form, so the number six is sufficient for each one to form his rectangle, horizontal, or perpendicular, to suit his *own* work, and as the capacities are from two to three firkins apiece, so each one of us may be filled with intelligence according to our capacities, or may be filled to the brim with *waters of Life*, from that Rock which Moses smote in Horeb, the Rock of *Ages*, the "*Scriptures or Word*," *DIVINE TRUTH*, the waters of *Life*. Verse 7—*Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.* Verse 8—*And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.* And *HE (the Word)* says unto us draw out now. What are we to draw out, we who are *servants*? *Spiritual Good*, through the *Love of Truth*, the Living Waters that cause to creep forth the creeping thing, the *LIVING SOUL*. This spiritual Good or Love vivifies and gives Life, and brings forth Joy and Gladness, as it were, from *drinking Wine*, as in Isaiah, "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price,*" *iv., 1.* That the wine and milk here mentioned, which were to be bought without money and without price, do not signify milk and wine, but things purely spiritual, to which they correspond, must be obvious to every one; wherefore by wine is signified spiritual good, which in its essence is truth, and by milk the good of that *truth*; so in Joel: "*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judea shall flow with waters,*" *iii., 18.* By the hills flowing with milk, is understood spiritual life, from the good of neighborly *Love*; and by all the rivers of Judea flowing with waters, are understood *truths* from every part of the *Scriptures or Word*: for by Judea is signified the *Lord's* celestial kingdom, and the kingdom within us, also the Word. By mountains is signified the "*Love of Truth*," consequently the *Love of Truth* bringeth spiritual good, the good of Life, even into a "*LIVING SOUL*," which the waters from the rivers of Judea cause to creep forth.

And bear unto the governor of the feast. Servants to bear witness unto the "*truth*," or *governor*, and they bear it, the "*truth*," even the spiritual sense, *here*.

Verse 9—*When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom.*

Who is the ruler of the *feast* but him that tasteth and is pleased with the taste, and willeth to drink, being principled in the *Love of good* founded in *truth*? He will, while reading this, exclaim (in thought,) this is not as formerly, for, of all the teachings, until now it hath not been so beautiful; for it vivifies, and creates a desire to drink deeper, (or to understand more;) consequently he desires *more*

"*truth*," which is calling the bridegroom which is *truth*, of which he is now more deeply in *Love*—to obtain more and more *Truth*, that he may become wise unto salvation.

And knew not whence it was, (but the servants which "*drew*" the "*water*" knew.) Now he who reads may wonder whence it came, (not being a servant of the *word*,) and how can all these things be? It was never so in the "*church*" (or, in scripture language,) it was never so in Israel—no, not in all Israel; but, remember, it is the *servants* that *draw out* those who keep the *precepts* of the *word*, and remember the words of his mother, that "*whatsoever He*" saith unto you, do it; *he* (is the word,) so whatsoever the *Lord or Word* says we should do, so LET US DO. And as these faithful servants we shall draw out, and shall know whence we draw; and it shall be to us as *wine*, vivifying and cheering us on to never-ending delights in well-doing. And so LET IT BE DONE.

Verse 10—*And saith unto him* (the bridegroom,) *Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.* Each one of us is the governor of this our own *Feast*, for each draws out to suit the capacities of our own desires, according to our *own will*, our *own will* being governor of our *own* feast, *not* our neighbor's feast, but each one after its *own* kind, or *own will*. For our *will* governs either into good or into evil. (But here the governor saith unto the bridegroom,) He that willet good, saith in his affections, let me find more *Truth*, (being devoted to the *Love* of *Truth* in *justice*, for the *new Testament* is here more delighting than formerly, for the beauties of the *word*, or the *spiritual sense* (or the *good wine*,) has been kept until *now*. Here we find *Love* creeping into our minds, love for the spirit of *Truth*, and, as it were, a miracle developing itself, or, as from a deep sleep, recollection of the past is gone from our bosoms, and, as it were, the flesh closed up; or the external sense of the word, or external ceremony, closed up, or, as it were, passing away and all things becoming new—a new Heaven and a new Earth, or a new happiness and a new church. For here is *Love* within us, here is as of drinking wine we feel delighted and begin to *Love* the *Truth*; yea, we now are seeking the *spirit* of *Truth*, (and he that seeketh findeth.) For our bosoms are empty, and our desires great to meet the bridegroom (which is *Truth*;) for our lamps are trimmed and burning, and are giving *Light*, that whosoever will may meet the bridegroom. Behold, "*He*" cometh—*He*, the *word*, is now coming to our bosoms (or understandings,) and here is the Marriage of "*LOVE IN TRUTH*," or we who are virtuous love *Truth*, and find here even the spirit of *Truth*, and a true marriage is formed for our *Love* for *Truth* is so great, that, like a *true Wife*, our whole soul's delight is to obey the *truth*, that we may ever be found in the guidings of *Truth*, while the *Love* thereof causes our bosoms to heave with sweet emotions (of joy and gladness,) as that of a young and tender bride.

This beginning of miracles *Love* (or *Jesus*,) doeth in the minds of those who are in *Cana of Gallilee*, or in the minds of those whose *Love for good* is founded in *Truth*.

Here we see that *Truth* is the father of all *good*, and the *Love of Truth*, or *Love in Truth*, is the mother of all good ; consequently, a bride the *Lamb's Wife*.

Now, we have a marriage formed within us ; and as all marriages are expectants of being prolific—to bring forth and to multiply—so this marriage of *Love in Truth* will produce *good* ; yea, *sons of Good*, (or, in the scripture language,) *sons of God*, not of blood, nor of the will of the flesh, nor of the will of man, but of *God* (of *Love*,) for *God is Love*, the bride or “*Mother, with Truth*” the *Father*. St. John (1, 13.) We now see, or may see, how a man may be born when he is old (iii. 4,) verse 5—*Jesus answered, verily, or in truth, I say unto thee, except a man be born of WATER (the scripture, or word,) and of the spirit, (the spirit of the scripture, or word, or water made wine,) he cannot enter into the kingdom of God, of Love, (God is Love.)* Those who are born of *Love* or *God* will *Love* one another, and become a married Land flowing with milk and honey, and can eat without money and without price the fruits of good brought forth in *truth* from the love of truth.

Unto him that hath the truth and doeth the truth will be enabled to understand these truths, for he cometh to the light that his deeds may be made manifest, that they are wrought in *God*, wrought in *Love*, (iii. 21.) St. John, iii. 36. He that believeth on the *son* (the truth,) hath everlasting life ; and he that believeth not the *son* shall not see life ; but the wrath of *God* (of the word) abideth on him, Here we see the creation of man from the ground, or as it were from a deep sleep, by reading the word or by hearing it read by his Parents (if they are a truly married pair,) he finds something growing in his affections, as in *Mark* ; first the blade, then the ear, after that the full corn in the ear, iv. 26, 27, 28, and is fit for fruit ; and as he partakes of the waters that cause to creep forth the creeping thing, the Living Soul, he finds it good for drink, but he that drinketh of the water made wine, it createth new Life, and he not only becomes a *Living Soul*, but he findeth the *way*—the *Truth*—and the *Life*—a son of man ; yea, even a *son of God*, a son of *Love* ; a temple of *God*, of *Love*, a spiritual *Church*, a kingdom of *Heaven* or *Happiness* within us ; for it must be a kingdom of *Heaven*, where the *Lord*, or *word*, dwells ; for the *Lord*, or *word*, dwells in his own kingdom ; and if a temple of the *Lord*, or *word*, we, to find the *Lord* or *word*, must look within our own temple or church, not in our neighbor's temple, but within our own closet, of which *he*, the *word*, says we should enter into when we pray.

“*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly ; for your Fa-*

ther knoweth what things ye have need of before ye ask HIM."—Mat. vi. 6, part 8.

Now, if his words are true, (and it says in this, his sermon, he opened his mouth signifies he spoke the plain open word,) we have only to be servants of the *word*, and we will receive all things we have need of, as our Father knows what we need; then we, by *serving* him (the word,) may draw out and drink, and never thirst. Rev. chap. xxxi. 5th verse. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are "TRUE and FAITHFUL." Verse 6. And he said unto me, It is done. I am Alpha and Omega—the beginning and the end. I will give unto him that is athirst of the fountain of the water of Life freely. Verse 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. He that sat upon the *throne* is he who is guided by *truth*, consequently will see the scripture as it were all *new*; for he will see the *spiritual* sense, the *water* made *wine*, and will acknowledge in his heart, or mind, that it is all *new*, or that "it is done." *I am Alpha and Omega: the word is the beginning and the word is the end.* I, the Lord, (or Word,) is as a fountain of Truth, or Life, or Light to those who thirst for the waters that cause to creep forth the creeping thing, the Living Soul, and if it produce a Living Soul, it must be a fountain of Life to him who thirsts for *truth* for the sake of Good. He that overcometh (or he that receives these truths in his heart, or mind,) shall inherit all things, (or shall understand the word,) and I will be his God (or the word will be his Love,) and he shall be my son—a son of *Truth*, born from "LOVE AND TRUTH," which is God, or which is our greatest Good.

This Beginning.

